NATIONAL COUNCIL
OUTLOOK
NOVEMBER 1951

"My Covenant With God"

Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.

For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love and when peace shall abide in place of war.

We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world.

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Meetings of Units of the National Council of Churches

Division of Home Missions, National Convocation on the Church in Town and Country, Portland, Ore., October 30-November 1

Central Department of Field Administration, Board of Managers, Chicago, Ill., November 1

Broadcasting and Film Commission, Religious Television Workshop, Syracuse, N. Y., November 11-16

Central Department of Public Relations, New York, N. Y., November 12

Central Department of Church World Service, Executive Committee, New York, N. Y., November 21

Division of Christian Life and Work, Executive Board, Atlanta, Ga., November 27

Southeastern Inter-Church Convocation, Atlanta, Ga., November 27-29

General Board, Atlanta, Ga., November 28

Joint Department of Stewardship, Buck Hill Falls, Pa., November 29-December 1

Joint Department of Evangelism, New York, N. Y., December 7

Division of Home Missions, Buck Hill Falls, Pa., December 10-12

Division of Christian Life and Work, Buck Hill Falls, Pa., December 12-14

Broadcasting and Film Commission, Executive Committee, New York, N. Y., December 18

Central Department of Church World Service, Executive Committee, New York, N. Y., December 19

Division of Foreign Missions, Annual Meeting, Toronto, Canada, January 3-6

Broadcasting and Film Commission, Religious Radio Workshop, Schenectady, N. Y., January 6-11

Division of Christian Life and Work, North American Lay Conference on the Christian and His Daily Work, Buffalo, N. Y., February 21-24

THE COVER

In thousands of community services in America's cities, towns and villages, Christian youth will unite in making "My Covenant with God," during Youth Week Jan 27-Feb 3, 1952. It will be their response to The Call to United Christian Youth Action which seeks to enlist 1,000,000 Christian young people and their adult leaders to a greater personal commitment to Jesus Christ. The movement is sponsored by the United Christian Youth Movement and may well contribute great vitality to the Church. The Covenant reproduced on the Cover was written by the young people of the U.C.Y.M.

Vol I, No. 9, November 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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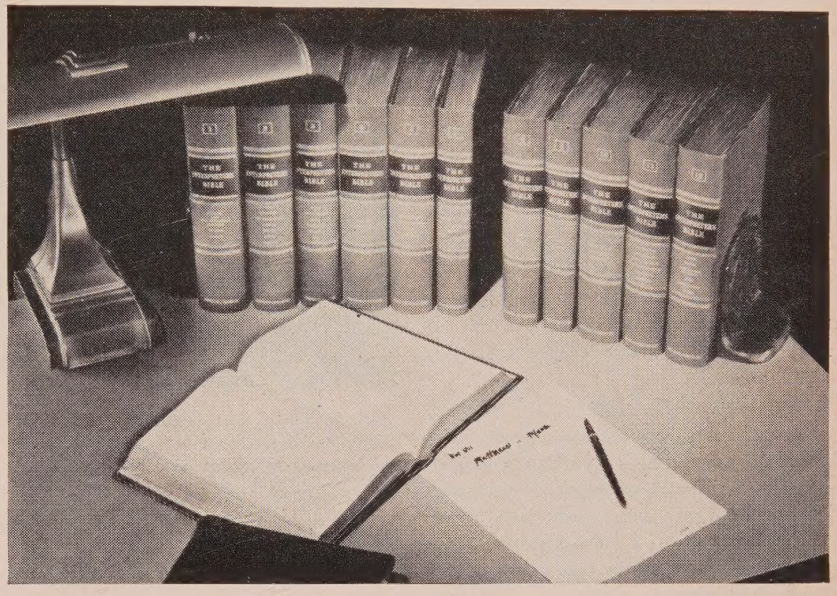

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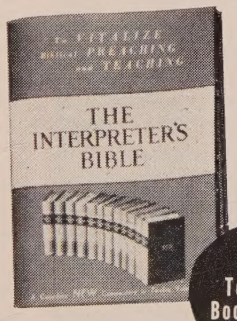

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Will There Be a Church Where the Moving Van Is Going?

By Elizabeth Geyer

AMERICANS have taken the show on the road again.

In what is neither normal peacetime travel nor the mass population shifts of total war, this year more than six million defense workers will be moving into industrial centers and another three and a half million men and women will leave familiar environs to enter the Armed Forces.

When nine and a half million Americans pack up their suitcases and their families to descend on a limited number of local communities, social and personal problems are bound to result.

To wit:

—Children without schools
—Families without housing
—People without accessible churches
—Workers and servicemen and women without wholesome recreation
—The lonely without opportunity to meet others.

And on the other side of the picture are community residents whose lives have been exploded into sudden urbanization by influxes of workers and servicemen. At best, these local people are forced to adjust to a new mode of life. At worst, they must abandon their homes altogether to make way for new government plants.

For others, who are far from 'critical areas,' but who wait at home for the return of loved ones fighting overseas, life is threatening, and personal problems mushroom under the strain.

Challenge to Churches

U. S. churches face a tremendous task in providing an effective Christian ministry to this upset and displaced population.

Dr. William J. Villaume, chairman of the National Council's Department of the Urban Church, declared recently:

"The fission of the atom has not only revolutionized warfare and politico-economic policies, but has radically altered the patterns of urbanization.

"Furthermore, the instability of international affairs indicates that U. S. churches may be facing home mission emergencies for years to come.

"The question is: will there be a church where the moving van is going?

"Unless the constituent bodies of the National Council of Churches meet this challenge aggressively and cooperatively, there will be 'overlapping, overlooking and over-organizing.'"

The housing problem near the H-bomb plant in South Carolina is critical, according to construction worker Vernie Goodman, who is sleeping in a jungle hammock he rigged up near the area.

National Council Acts

Starting directly at the constituting convention last November, the National Council has been gearing its services to meet this emergency. At that time, the General Board appointed a committee to study the situation—a committee which subsequently has evolved into the Council's Commission on Emergency Services.

Serving as a necessary link between all Council divisions and departments, as well as between the Council's 29 constituent communions, the Commission coordinates their work as related to the present emergency.

Headed by Rev. Marion J. Creeger, former director of the World War II Christian Commission for Camp and Defense Communities, the Emergency Services unit acts as a central agency for gathering and distributing vital information, then bringing the resources of the appropriate National Council unit to bear upon specific situations.

The Commission also interprets existing needs to the Council's 29 communions, then cooperates with the denominations and local churches and councils of churches in meeting these needs.

Mr. Creeger, in discussing the Commission's work, stressed that the new body aims to make available the total resources of the National Council, *not* to add anything new to what already exists.

Plan Special Studies

He said the Commission plans a study of specialized problems related to the defense effort, including racial discrimination in defense industries and in the Armed Forces; the needs of conscientious objectors, 4-F's and the physically handicapped; and family relationships as affected by the emergency.

The broad resources available to the Commission in meeting emergency needs are strikingly illustrated by the National Council divisions and departments represented on its roster: Field Administration, Broadcasting and Films, Family Life, Evangelism, Publication and Distribution, Christian Life and Work, Home Missions, Foreign Missions, Research and Survey, Christian Education, and United Church Women.

The Commission's charter outlines the following program of service:

—To coordinate the total operation of National Council units as they bear upon emergency needs;

(*Continued on next page*)

—To be responsible for assignment or for assumption by the Commission itself of any new services or responsibilities not now covered;

—To provide communion agencies with the means and opportunity for coordinating their efforts, especially in response to particular local needs;

—To develop contacts for the National Council with communion agencies, governmental and other national agencies, state and local councils of churches and church women, and with other church bodies involved in carrying out the emergency program;

—To arrange for provision of such printed materials as are needed for any aspect of the program.

At the Commission's first meeting, in New York October 4, it was noted that liaison will be established between the Commission and groups working in the same general fields, such as the Commission on Chaplains, the YMCA, the USO, and of course the U.S. government. The group voted to seat a representative from the Chaplains' Commission at all its meetings, noting the "interlocking" which exists between the work of chaplains and the work of the Commission—briefly, the chaplain performs at the military base much the same work which is performed by the civilian ministry for military personnel when they are out of the camps.

Aid to H-Bomb Workers

A specific "critical situation," the Savannah River hydrogen-bomb plant project in South Carolina, serves as an excellent example of how cooperating churches and church bodies are meeting the needs of a community in flux.

Within the past ten months, this quiet, rural town—Ellenton, S. C.—and its outlying areas have been skyrocketed into national prominence and into infernal turmoil by the U. S. government's decision to erect a huge H-bomb plant there.

The former population of 6,000 has shot up to about 12 times that amount with a sudden inpouring of 25,000 construction workers, many with families. More than 1,000 new workers are arriving each week. Soon the operating personnel will begin coming, and it is estimated that by spring, new residents will total 100,000 or more.

The billion-dollar project has resulted in spiraling local land speculation, the sudden appearance of extensive trailer camps and other temporary housing, a "rush-hour" on local highways as thousands of workers commute up to 75 miles a day, and a confused, suddenly-urbanized local population.

Many persons who lived there all their lives had to move out as the government seized homes and property along the East bank of the Savannah River to clear the path for construction. By the time the plant is completed, 6,000 residents will have been evicted.

One of Ellenton's citizens commented recently to a reporter: "So much has been happening around here, that many nights I didn't know whether to take three slugs of gin, an aspirin, or go to prayer meeting."

Since last May there has been a coordinated effort on the part of the churches to provide an effective ministry for this turbulent area. Under the auspices of the National Council's Division of Home Missions, working through its newly-formed Committee on Ministry to Defense Communities, the groundwork has been laid for a program of inter-church aid.

Appoint Minister-Director

Appointing Rev. Frank B. Estes, a South Carolina pastor, as minister-director for the entire area, the committee has assumed responsibility for cooperating with local churches and home mission boards (through the Southeastern office of the National Council) in establishing healthful recreation and fellowship activities for Ellenton newcomers, providing constructive programs for thousands of children and young people, counselling disturbed families and obtaining financial aid for disappointed job seekers desirous of returning home.

In addition, the program attempts to meet information requests from newcomers and to help get them established.

Although the housing problem is left largely to private entrepreneurs, local residents have been alerted to aid new defense workers in their search for living quarters, and especially to care for young children while the parents look for housing.

In a recent article, Dr. William J. Villaume, director of the Committee on Ministry to Defense Communities, wrote:

"In many temporary defense communities across the nation, characterized by trailer camps, dormitories and flattops, all normal facilities are lacking. There are neither schools, churches, clubs, health nor recreational resources. Thousands of families in these strange and inadequate communities are overwhelmed by a large variety of personal and social problems.

"Churches in the nearest towns seek the help of home mission boards to augment their staffs and extend their ministry for miles around. To coordinate and supplement their work in some instances will be a few ministers and other well-trained, experienced religious workers dispatched by the Committee on Ministry to Defense Communities in behalf of many home mission boards.

Local Churches Often Inadequate

"In this era of mass migration almost any local church may suddenly become a mission, requiring financial aid from sister churches to maintain an effective Christian witness.

(*Continued on page* 29)

Workers relax on their day off at one of the numerous trailer camps which surround the Savannah River H-bomb installation. Tin hats are worn even on off-hours because of supposed "glamour."

Even the Foxes Are Friendly In Pound Ridge

Up in Pound Ridge N. Y., families of many denominations have united in a forceful effort to revive the community's only church, an institution more than a century old.

The rebirth of the Community Church in Pound Ridge is not only providing a wonderful time for its supporters. It is also ending long-standing feuds between the "old-timers" in the rural community and the "city slickers" who commute to Manhattan, 40 miles away, and to other urban centers in the area.

The little white clapboard Community Church, built in 1833, has been dying of inertia for a good many years.

One of the spark-plugs in its revival is a young minister, Rev. William A. Studwell, 27, from Yale Divinity School, who came to town a year ago with his young wife Peggy, and their two youngsters.

Mr. Studwell has won approval of a $6,500 church budget, almost double that of last year's, and an increase in his own salary from $1,800 to $2,300, an all-time high, which he supplements by preaching at the High Ridge Church in nearby Stamford, Conn.

Funds are being raised by supporters of the church and its Women's Guild through a "Pound Ridge Goes to Church" series of events which have included square-dancing, "barber-shop" singing, bag-pipe playing, spelling bees, cider imbibing and "dinners on the grounds."

These gala celebrations have not only helped the church, but are healing the breach between the commuters, who want superior schools and modern roads, and the oldsters, who are interested in economy.

Getting to know each other are representatives of all the regional points of view in the 28-square-mile community, whose post-office addresses include Bedford and South Salem in New York and New Canaan, Stamford and Ridgefield in Connecticut.

Community leaders agree that attitudes are changing as old residents meet such newcomers as Tallulah Bankhead, Buster Crabbe, and Bob (Howdy Doody) Smith.

The spirit of brotherly love, said local author Tom Ormsbee, has become so prevalent that the community's biggest problem now is the return to town of wild foxes, not seen in the vicinity for half a century.

Naomi Pettigrew—

By Day
She Files

By Night
She Sings

MISS NAOMI PETTIGREW, file clerk for the Central Department of Church World Service of the National Council, is a gifted young singer who will make her New York debut at a recital in Town Hall Dec. 2.

A charming, gracious person, the 25-year-old dramatic soprano already has been presented in numerous concerts in East Coast cities, including The Brooklyn Academy of Music; the State Armory, Annapolis, Md.; and Howard University, Washington, D. C.

She has been guest soloist at New York's Carnegie Hall with the Hall Johnson Choir and at Druid Hill Park, Baltimore, with the Combined Bands and the Baltimore City Chorus.

Miss Pettigrew won the Marion Anderson Award for 1946, competing with more than 100 contestants.

During her four years in New York she has studied with John Allan Haughton, formerly a coach at the Metropolitan Opera House; Robert Korst, well-known voice teacher; and Carroll Hollister, coach and former accompanist for John Charles Thomas.

At present she is soloist at Mount Olivet Baptist Church, New York.

Born in Severna Park, Md., she is a member of a large family of musicians. Her father, a carpenter, plays the piano, and seven brothers and sisters sing and play musical instruments.

Miss Pettigrew began studying music in high school and gave her first concert, in a local church, when she was a high school senior. The concert funds paid for her first year at Virginia State College, where she studied voice and piano for four years, majoring in public school music.

Immediately following graduation she joined the faculty of her alma mater as head of the music department, and while there won the Marion Anderson Award.

Miss Pettigrew advises young singers: "Get yourself heard. Associate yourself with some group or church and let the public hear you sing. Merit will earn your permanent place in the musical world."

The New Displaced Persons

NATIONAL COUNCIL'S GENERAL BOARD HEARS ABOUT REFUGEES FROM PALESTINE

At its first fall meeting held last month in New York City, the General Board of the National Council included four peoples' problems in its deliberations. They were the Japanese, the Arab refugees, America's migratory farm workers, and the flood-struck people of the Midwest.

Of these four peoples, the reports and recommendations showed the Arab refugees are in by far the worst plight and deserve the utmost sympathy and support of the Christian community.

The concern for the Arab refugees was reflected in a report presented by Dr. Charles T. Leber, a vice president of the National Council.

His report dealt at length with the work of a committee formed by the National Council's Division of Foreign Missions and its Department of International Justice and Goodwill.

The purpose of the committee is to carry out the recommendations and findings of the Beirut Conference on Arab Refugees held last May. This conference, attended by some 50 delegates drawn from eight nations and from many Protestant, Anglican and Eastern Orthodox churches, reported that the plight of the Palestinian refugee was unbelievably desperate, and it was up to the nations and political interests responsible for this situation to take immediate and corrective action.

While this conference did not consider itself competent to pass on any political settlement in the Near East, it did ask that the Arab refugees be compensated for their loss of property, and that some be permitted to return to their homes.

According to the report made by Dr. Leber, the committee dealing with this problem has mapped out three areas of work. These include a vastly stepped up inter-church aid program for the Near East, a vigorous approach to our government in behalf of the refugees, and creation of a more favorable public opinion. Realizing that the Arab cause has had little attention in this country, Dr. Leber reported that a statement signed by members of the American delegation to Beirut was circulated to the secular and religious press. This statement urged (1) that adequate provisions be made for a continuing relief program for the refugees, (2) that since resettlement of refugees in new homes seems necessary, long term funds and rehabilitation programs get under way immediately, (3) that in nations in which refugee funds are "frozen" they be "unfrozen," (4) that speedy decision be made for compensation of the refugees, (5) that more effective guarantees be made of national frontiers, and (6) that the existing agencies of the United Nations separate short-term and long-range projects.

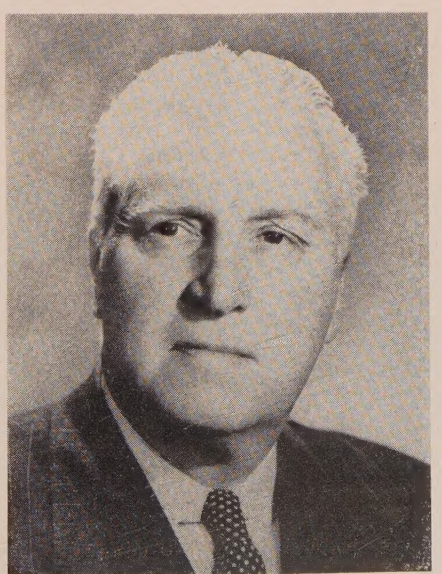
The committee has been fortunate in securing from the Presbyterian Church U.S.A., Dr. Charles Forman, a missionary from India on furlough.

The General Board also gave its consent to a letter directed at the Japanese churches, assuring them of American church support for Japan's membership in the United Nations.

The letter, signed by Rt. Rev. Henry Knox Sherrill, president of the National Council, who presided at the board session, was sent to the National Christian Council of Japan.

The letter, addressed "to our fellow Christians in Japan" offered an earnest prayer "that the comradeship which is ours in Christ may contribute toward the establishment of an enduring peace in Asia and throughout the world." It commended the Japanese for including in their constitution a provision renouncing war as a national policy, and expressed the hope that through the collective efforts of the United Nations such a goal might be reached.

The letter observed, however, that such international measures as the Japan Treaty of Peace could only partly overcome the dangers threatening the world.



DR. CHARLES T. LEBER

"The peace for which we pray," it said, "will require of Christians everywhere the individual and cooperative practice of those virtues by which nations and people are reconciled to one another and to God."

The Americans who claimed the attention of the General Board were the nation's million migrant farm workers and their families. Brought to national prominence during the depression, these people are still very much with us, and have been the special object of work for the National Council's Division of Home Missions. This agency works in 26 states and carries on a ministry of worship, recreation and social service from the apple orchards of the Yakima valley to the cotton lands of Texas.

The document presented by the Division of Home Missions and approved by the General Board, called on the churches to join together in remedying the plight of the migrants.

It suggested that the churches strengthen their own direct ministry to the workers and their families, and asked the churches to give support to certain government measures to improve migrants' health, welfare and economic status.

"We are sensitive as Americans," the statement said, "to the fact that a million migratory farm workers and their families, citizens of our own land, do not enjoy the human rights and privileges which the General Assembly of the United Nations has agreed should be 'a common standard of achievement for all peoples and all nations'."

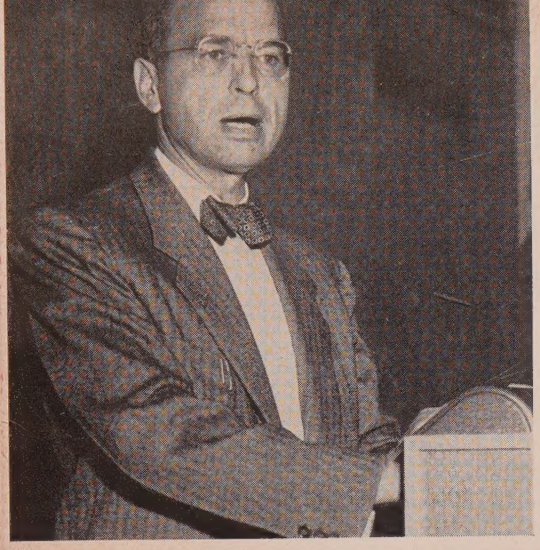
Some of the major problems the churches have discovered in their 30 years of cooperative ministry were outlined in the document. These included health problems arising from crowded and unsanitary housing, economic insecurity because of irregular employment, limited educational opportunities for migrant children, discrimination, community hostility and lack of an established church life.

On the ravages of the flood in Kansas and Missouri, the board heard an eye-witness account by Dr. Wynn C. Fairfield, executive director of the Department of Church World Service.

(*Continued on page* 20)

The Pastor Gets a Lift

United Church Men of America to mobilize Christians for service to church and community



DR. ELTON TRUEBLOOD: "A Christian may *conclude* a job but he *cannot* leave a cause."

REPRESENTATIVE WALTER H. JUDD: "We believe in a moral law. . . . That's why we cannot resolve the conflict with Communism."

DR. H. ROE BARTLE: "There are too many laymen in America who feel they are too pious to stoop to the field of political activity."

A NATIONWIDE interdenominational movement to mobilize men in Christian service to church and community has been formally launched with high hopes of its leaders that it may become a vitally significant development in America's religious history. Nine months of planning and preparation were brought to fruition at Cincinnati, October 6 and 7, with the formal inauguration of United Church Men of America, dedicated to uniting men of many denominations in giving practical expression to their allegiance to Jesus Christ.

Many laymen's movements have been launched in America but never before has any had the sponsorship that has created United Church Men. This first church-sponsored movement of its kind aims to enlist rank and file church members across denominational lines in a lay ministry to assist pastors in 147,000 churches and to extend the Christian influence in community and nation.

United Church Men of America, under the lay leadership of Chairman Lem T. Jones, Kansas City candy manufacturer, and a board of managers of 262 churchmen from virtually every state in the Union—will operate as a general department of the National Council of Churches.

The organization is the "opposite number" to another general department of the National Council—United Church Women. The latter, with more than 1,800 local councils, had been operating for ten years as a separate interdenominational organization when its program was merged in the National Council of Churches. The blue-print for United Church Men was written into the constitution of the National Council when it was formed at Cleveland.

In mobilizing laymen, a start will be made in 1952 at mass meetings held in 18 key cities in the United States. Plans for the meetings, designed to help laymen organize local councils of church men, were approved by the board of managers of the United Church Men in two-day business sessions in Cincinnati. The sessions were climaxed by a colorful dedicatory service in Taft Auditorium attended by 1,500 church people from Cincinnati and nearby cities.

The movement starts off with the backing of 29 communions, 16 church-sponsored laymen's organizations and the best wishes of some of the nation's church, government and military leaders.

To the 80 members of the board of managers who came to Cincinnati from 26 states and the District of Columbia, messages were sent by Rt. Rev. Henry Knox Sherrill, president of the National Council; President Truman, General Matthew B. Ridgway, American commander of the United Nations forces in Korea, and many others.

Bishop Sherrill expressed the hope that "the deliberations in Cincinnati will bear great fruit in the spiritual life of the Christian Church." President Truman urged United Church Men to "turn the hearts and souls of men from rancor and hatred to love and the spirit of brotherhood."

He said it was heartening and encouraging to hear of the plans to project a program to promote human welfare in America and throughout the world.

"The opportunity for service which is before you is limitless," he added, "but the Christian manpower you are determined to muster will, I am sure, rise to this opportunity and will work without ceasing to accomplish such a high mission.

"We may not hope to create a new heaven and a new earth in our own day and generation, but we can strive through prayer and labor to leave this world a little better than we found it."

In a cabled message from his army

This is the opening of the inaugural service as the banners of the denominations were massed on the stage.

headquarters, General Ridgway, long a lay leader of St. Bartholomew's Episcopal Church in New York, told the laymen their effort to strengthen the "spiritual foundations" of American life was part of a movement of "ever-growing significance."

The general observed that "no army can long succeed in our day without the bulwark of spiritual values; even as no nation can long endure without a moral code, spiritual fiber and the wisdom and integrity derived from faith in a righteous God."

In the battle to preserve the unalienable rights of man General Ridgway declared that the army will not need arms alone.

"We shall need the spiritual strength which comes of the knowledge of your full support. At times it has seemed to us that the latter need is not perceived, and that only the former is recognized. It has seemed that in supplying the arms we must have, their cost is weighed against other material things our people wish to have.

"If the spiritual needs are not supplied, the material ones will fail us—and we shall lose both.

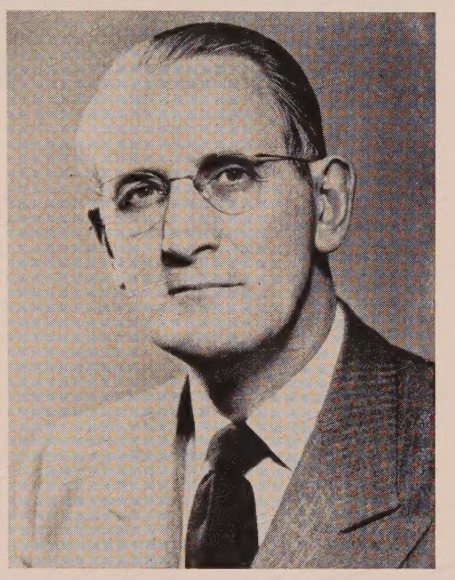
The board of managers unanimously adopted messages to both President Truman and General Ridgway.

In their message to the President the laymen noted that he had urged them to seek to eliminate "rancor and hatred and to establish love in the spirit of true brotherhood in the hearts of mankind, irrespective of race, color, creed or nationalistic origin."

They resolved "to do everything within our power to build a stronger and more vigorous program of applied Christianity for the Protestant laymen of the nation."

The churchmen expressed pride that General Ridgway is "a humble and sincerely devoted man of God who is constantly thinking in terms of the physical and spiritual needs of the many thousands of our sons and daughters who are under his command."

"We accept your challenge," said the message to the commander, "to do all within our power to revitalize the Christian living of our America while you and other brave men, with high devotion to your trust and sacrifice, hold the torch of freedom across the vast waters of the Pacific."



Chairman Lem T. Jones

The pattern of the laymen's program, as well as its objectives, emerged from the weekend in Cincinnati.

Headquarters of United Church Men have been opened in New York under the general direction of E. Urner Goodman, active Presbyterian layman who retired on September 15 as program director of the Boy Scouts of America.

In the interim between annual meetings of the board of managers, general direction will be provided by an executive committee headed by Lem T. Jones, the chairman, former president of the National Council of Presbyterian Men; John C. Merrifield, vice-chairman, insurance executive in Portland, Ore., and a leader in lay activities of the Protestant Episcopal Church, and the secretary, Leonard J. Fletcher, Baptist, of Peoria, Ill.

Mass meetings during 1952 are proposed for the following cities: Atlanta; Boston; Buffalo, N. Y.; Dallas, Denver; Grand Rapids, Mich.; Los Angeles; Minneapolis; New Orleans; Oklahoma City; Peoria, Ill.; Pittsburgh; Providence, R. I.; Portland, Ore.; San Francisco; Seattle; St. Louis and Washington, D. C.

Laymen will be asked to support two programs. The first, known as the "Every Man Plan," is directed at the individual Christian layman. Successfully tried in a number of communities, the Every Man Plan is designed to encourage seven-day-a-week practice of Christianity and greater assistance by laymen to their pastors in daily parish life. The second program envisages the formation of local councils of church men to take concerted action on community problems such as juvenile delinquency, crime and racial prejudice, working in close cooperation with local councils of churches.

Officers of United Churchmen are installed by National Council officers Dr. Samuel McCrea Cavert, general secretary left and Dr. Hermann N. Morse, a vice-president, (in academic gowns.) Facing them, (left to right) Leonard J. Fletcher, secretary; Lem T. Jones, chairman, and Glen B. Goble, a vice president.

A practical demonstration of brotherly love in Black Hills

Rapid City Learns a New Word

By Louisa R. Shotwell

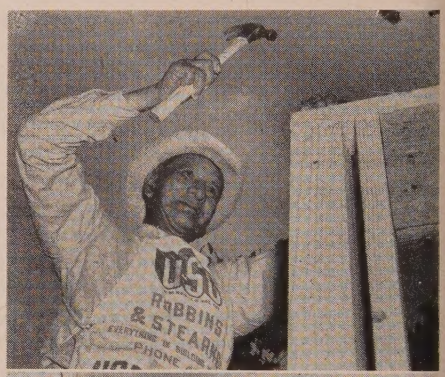
"I NEED a woman to butter tiles," called Jess Davey, construction foreman.

Three girls patiently pulling nails from discarded lumber dropped their hammers and ran to answer the summons. Emma Mae Large, Illinois high school teacher got there a split second ahead of Indian nursing student Barbara Lovejoy and University of Delaware senior Margaret Robinson.

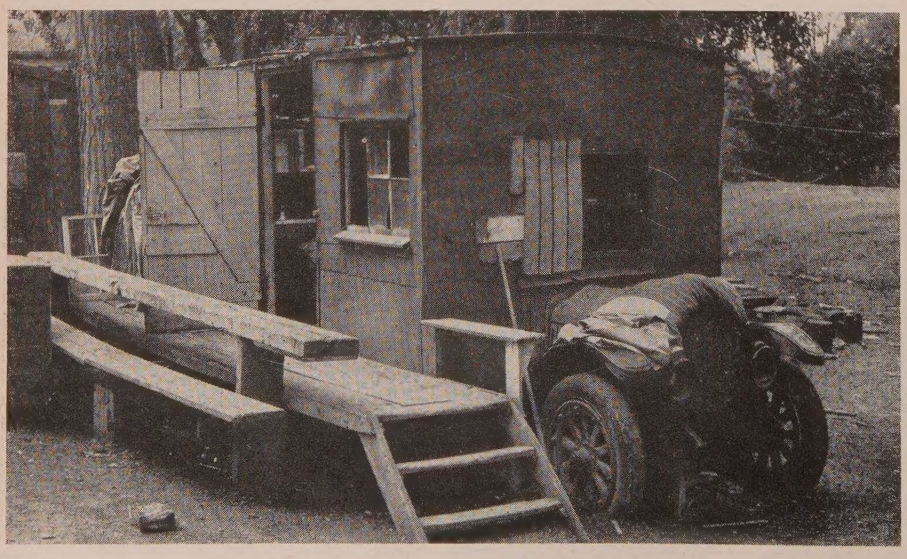
In one corner of the lot John Wedge of Minnesota and Tom Wieser of Switzerland struggled with a stubborn cement mixer. Two neighborhood Indians who had come to watch the fun remained to operate a cross-cut saw. And under a cottonwood tree a girl from Kansas and another from Wyoming told Bible stories to a dozen rapt Indian children.

Altogether there were fourteen of these eager young builders who spent six weeks of their summer in South Dakota constructing a community center designed for making Rapid City's 3,000 Indian residents feel at home. Delighting in their representation of eight denominations, seven states, and two foreign countries, these volunteers came to Rapid City under the auspices of the World Council of Churches as an Ecumenical Work Camp, one in a chain of twenty-four such camps reaching around the world. The Rapid City unit was one of the five in America directly sponsored by the Division of Home Missions and the United Christian Youth Movement of the National Council of Churches.

Finding that many Rapid City citizens stumbled over that word ecumenical, the youngsters cheerfully nicknamed themselves "The Ecumaniacs" and went about their business of digging sewers, laying floors, and setting up window frames. None of them had brought special skills as carpenters or masons. Watching them, you might think ecumenical meant brawn, or zeal, or maybe blisters and sunburn and sore muscles.



Here are the young Christians at work building a recreation center for Rapid City's Indian residents. The campers included representatives of eight denominations, seven states and two foreign countries. An Illinois school teacher (upper left) works with the Indian minister's son and another Indian from a mission school in Tucson. The construction foreman, Jess Davey (lower right), goes over plans with two workers. (Below) one of the Indian houses on wheels. Note the front porch.



Miss Shotwell is Associate Secretary, Division of Home Missions, National Council of Churches.

But one thing you would be sure it meant, and that is Christian spirit.

Mayor "Gus" Haines came somewhere near a definition when at the cornerstone ceremony he said: "The way I see it, when our churches forget their differences and pull together with the community, we can really lick this thing."

The thing that needs licking in Rapid City is a thorny problem shared by numerous industrial centers where Indians have come from reservations to take jobs. Failing to find housing they can afford to pay for, they set up makeshift tents and shacks with few if any sanitary facilities, become a drain on local welfare agencies, seldom settle into the routine of resident church and community life.

National Council's Division of Home Missions has long been concerned with a practical Christian approach to the special problem of helping the Reservation Indian take a responsible place in a white community. In 1950 the Division appointed to Rapid City an Indian couple, Reverend and Mrs. Percy Tibbets. In their mission of making friends with the Indians and interpreting them to the community, Percy and Emma Tibbets soon found themselves hampered by lack of a center for their activities. The idea of a community building started with the State Council of Churches and the Indian Committee of Pennington County's Church Council, sparked by its Chairman, Reverend George A. Thomas.

Before the work campers left Rapid City, they hammered the last nail in the last shingle on the roof. But the Rapid City church people still have the job of getting on the dotted line enough pledges to pay for equipping the recreation room, for installing showers and washing machines and heating plant. Local youth fellowships are taking an interest, and so are councils of church women, state and local. All these groups working together are dedicated to finish ing the job.

And over in Detwold, Germany, Wilhelm Neuser, ex-Rapid City work camper and presently a pastor, has a story to tell his congregation. Hearing it, they will know that through him, they too have a share in the ecumenical movement in far-off South Dakota—a share in spreading the Christian spirit throughout the inhabited world.

Rev. Percy Tibbets (left center) talks with Indians from the Pine Ridge Reservation who have come in to get jobs. (Below) a street of Indian tents along the creek that flows through the town. (Upper right) a young Indian "sidewalk superintendent" who came over every day, and Tom Wieser, an exchange student from Lausanne, Switzerland, who serves a church in Staten Island, New York.

Church World Service got a pat on the back from the U. S. Civil administration in the Ryukyu Islands. CWS was complimented in a letter from Brig. Gen. James M. Lewis, U. S. Army Civil Administrator, for its relief job in the former Japanese-held islands.

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"Fire Upon the Earth," a film released by the Religious Film Association, has been called "20 centuries of church history in 26 minutes of film." It is said to be the only film yet produced which gives the history of the Christian Church from the Protestant viewpoint.

Δ

A $100,000 foundation for graduate study in religion has been established at Duke University by Mr. Gurney Harriss Kearns, industrialist and steward of the Wesley Memorial Methodist Church in High Point, N. C.

Headquarters Location Committee Grapples with Knotty Problem

DR. HAROLD E. STASSEN

Which Shall It Be: EAST OR WEST?

THE location of the future home of the National Council of Churches, now quartered in six buildings in New York and one in Chicago, probably will not be determined for several months. This was made clear by the Committee on Headquarters Location at its first meeting held in New York on September 20 with all but two members present either in person or by proxy.

Chaired by Harold E. Stassen, a vice president of the National Council, the committee, representative denominationally and geographically of the Council's constituency, made clear that it does not view its task lightly. It decided to meet bi-monthly, coincident with the meetings of the General Board of the Council, and created three sub-committees to explore various aspects of the problem placed in its lap by the General Board.

One of the most hopeful signs that the committee will not be swayed by sectional loyalties or other similar considerations was given at the initial meeting, attended by 16 members and five alternates. Without exception the members pledged themselves to treat the issue with complete objectivity and gave assurances that they were not irrevocably committed to any one city or region. Further evidence of this broad approach was exhibited in a number of speeches which warned the committee against being swayed by eloquent appeals of civic groups and chambers of commerce.

At the same time the committee agreed that every bona fide proposal will get a chance to be heard by the full committee. Reversing an earlier disposition to assign the task to a subcommittee, the Stassen group decided that at the January meeting every city bidding for the headquarters will be allowed a half-hour presentation. At the moment the cities which have made formal bids are: Chicago; Cincinnati; Cleveland; Columbus; Evansville, Ind.; Fort Wayne, Ind.; Indianapolis, Ind.; Muncie, Ind.; New York City; Pittsburgh, Pa.; South Bend, Ind., and Wyckoff, N. J.

It was voted that "in the committee deliberations and in its future report to the General Board primary consideration should not be given to the availability of gifts, buildings, facilities, etc. but to basic policy concerns such as geographic location and those matters which affect the service to be rendered by the Council."

Six major criteria by which the committee will reach a decision have been established. These are:

1) Freedom from racial prejudice in all community life;
2) Ease of transportation by air, rail or automobile from all directions;
3) Availability of an adequate supply of educated and skilled office workers;
4) Accessibility of media of mass communication such as radio networks, press associations, news magazines, etc.;
5) Adequate hotel accommodations;
6) Availability of adequate and sufficiently dignified office space (approximately 85,000 to 100,000 square feet).

The committee authorized a continuing study of the relative values of three important considerations, to wit:

"1. Desirability of being close to denominational headquarters and the offices of denominational boards and agencies;
"2. Desirability of being close to the center of population;
"3. Desirability of close liaison with world organizations and the responsibility of the National Council to represent the churches of this country in facing world obligations."

The possibility of decentralization of the National Council's operations was not ruled out of consideration by the committee. It authorized the establishment of a subcommittee to consider this question and report back concerning the feasibility and advisability of decentralization either through placing different units in different cities or through the maintenance of regional offices in addition to a central headquarters office.

A subcommittee on research and survey will compile statistics and factual information for the use of the committee with special regard to the various criteria approved by the committee and the various areas of study that were decided upon.

The next meeting of the committee will be held in Atlanta, Ga., on November 29, the day immediately following the General Board session in that city.

The personnel of the committee, in addition to Dr. Stassen, the chairman, is as follows:

Dr. P. O. Bersell, Minneapolis, Augustana Lutheran;
Dr. Henry A. Boyd, Nashville, National Baptist Convention;
Mrs. Anna C. Brinton, Philadelphia, Religious Society of Friends of Philadelphia and Vicinity;
Dr. Gaines M. Cook, Indianapolis, International Convention of Disciples of Christ;
Dr. Edwin T. Dahlberg, St. Louis, American Baptist Convention;
Bishop Fred L. Dennis, Dayton, Evangelical United Brethren;
President C. L. Ellis, Huntingdon, Pa., Church of the Brethren;
Dr. Franklin Clark Fry, New York, United Lutheran Church;
Dr. Robert W. Gibson, Pittsburgh, United Presbyterian;

(*Continued on page* 20)

The Southeastern Convocation at Atlanta

"THE task of making this a nation under God" and the challenge of local, national and world-wide Christian cooperation are the twin themes of the third Southeastern Inter-Church Convocation that will be held in Atlanta, Ga., Nov. 27-29.

The call for the convocation has been issued to representatives of churches and church councils in ten states: Alabama, North and South Carolina, Florida, Georgia, Kentucky, Mississippi, Tennessee, Virginia and West Virginia.

In addition to the Southern churchmen, there will be a large group of church leaders from other areas taking part in the Convocation itself and in related meetings being held during the three-day period. These include the National Council's Division of Christian Life and Work and the Department of Worship and the Fine Arts, meeting on Nov. 27; the General Board, on Nov. 28, and the Headquarters Committee, on Nov. 29.

The General Board—interim policy-making body of the National Council—will meet in All Saints Episcopal Church. The Convocation sessions will be held in St. Luke's Episcopal Church nearby.

The first day of the Convocation will include an all-day workshop on public relations and afternoon meetings of special interest groups in audio-visual aids, worship and the fine arts and church architecture.

The first general session of the gathering will begin Tuesday evening, Nov. 27, with a robed processional and an ecumenical worship service. There will be addresses on evangelism and church cooperation by Bishop Arthur J. Moore, Methodist Bishop of the Atlanta area, and Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church.

Other major speakers scheduled for the general sessions include: Dr. Samuel McCrea Cavert, general secretary of the National Council; Dr. James Ross McCain, moderator of the General Assembly of the Presbyterian Church, U. S.; Mr. Leonard Reinsch, director of radio station WSB in Atlanta; Dr. Ronald Bridges, executive director of the National Council's Broadcasting and Film Commission; Dr. Frank Laubach, pioneer missionary literacy expert; and Mrs. James D. Wyker, president of the United Church Women.

DR. EDWARD G. MACKAY

Seminars during the three days will deal with special topics such as evangelism; changing racial attitudes in the Southeast; religious liberty; religious education and the public schools; and the churches' relation to technical assistance and overseas relief.

Sponsoring the Convocation are the National Council's Southeastern Office, with Rev. Ernest J. Arnold as director, and the Southeastern Advisory Committee, headed by Dr. Edward G. Mackay, of Oxford, Ga.

Pamphlets for Your Library

New Aids in Evangelism:
(Joint Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.)

Universal Week of Prayer for 1952. 15 cents per copy; $12.00 per hundred;

I Go to Church Sunday by George W. Crane. $1.50 per hundred;

Protestantism Affirms by Winfred E. Garrison. Three cents a copy;

God Be with You. For use in the Armed Forces. Two cents a copy.

Again . . . Pioneers! A discussion outline of the migrant problem based on the film of the same name. Division of Home Missions of the National Council. 15 cents a copy.

The Hymn Festival Movement in America by Reginald L. McAll. A unique booklet of practical value for church musicians, pastors and others interested in church music. The Hymn Society of America, 297 Fourth Avenue, New York. 35 cents a copy.

Biennial Report, 1950, Federal Council of the Churches of Christ in America. The final report of the Federal Council. Available at 297 Fourth Avenue, New York 10, N. Y.

Stewardship Facts, edited by George L. Hunt and James A. McDill, Department of Stewardship, 297 Fourth Avenue, New York 10, N. Y. 25 cents.

Love's Incense, Majors and Minors, Commit Thy Way, Beginning at Jerusalem, stewardship programs for women's societies, Department of Stewardship, 297 Fourth Avenue, New York 10, N. Y., 10 cents each.

The Only Control, radio talks on stewardship by Arthur H. Limouze, Department of Stewardship, 297 Fourth Avenue, New York 10, N. Y.

Stir Faith into Action, kit of samples of stewardship helps, Department of Stewardship, 297 Fourth Avenue, New York 10, N. Y., free.

Army Calls for Chaplains

300 civilian clergymen of the Protestant, Roman Catholic and Jewish faith are being called by the Army to volunteer for appointment as chaplains in the Organized Reserve.

Applicants must be United States citizens, actively engaged in the civilian ministry, endorsed by their own denominations, and educationally and physically qualified.

Sunday Activities Protested

A protest against extra-curricular activities on Sunday has been made to Dade County school officials by the Greater Miami Council of Church Women. Band practice and cadet drills on Sunday, they say, have made it necessary at times to cancel church meetings. They ask that "Sunday be left to the churches which also have an important job to do."

Women Ministers Meet

Women ministers are being received more rapidly into church administrative posts than into parish pastorates, Dr. Hazel E. Foster, professor at Morehouse College, Atlanta, Ga., told delegates to the 32nd annual meeting of the American Association of Women Ministers. Rev. Clara V. Gibbs, Kalamazoo, Mich., was re-elected president of the association.

Homeless Find Peace in This Home

"A SITE once dedicated to destruction has now become an instrument of peace and a home for those who were homeless."

That was how an official of the International Refugee Organization described a new home for aged refugees which was established on the site of a former landing field of the German air force in Dornstadt, Germany.

The 12-unit center, inaugurated by the World Council of Churches in cooperation with the I.R.O. and the Inner Mission Division of the Evangelical Church of Wurttemburg-Baden, will house 429 aged displaced persons and other refugees, "too old for emigration."

Land for the 143-acre center was donated by the local government. Inhabitants will be housed in five modern dormitories. They will also have workshops, a recreation center, farm buildings and other facilities.

Some of the buildings were converted from installations left intact on the airfield. A former hanger has been rebuilt into one of the dormitories. The control tower of the airport is now part of the center's well-equipped hospital.

A unique L-shaped church building features separate Protestant and Orthodox chapels joined by a common entrance and topped by a single steeple. Refugee artisans designed the chapel interiors.

Ranging in age from 65 into the nineties, the inhabitants are mostly Protestant and Orthodox, but include a handful of Buddhist Kalmucks.

Some of them first emigrated from Russia and the Baltic countries in the 1920's, seeking freedom in France and Germany. Most were brought to Germany to provide slave-labor for the Nazis. About ten percent of the residents will be aged Germans or German refugees and eventually the home will be devoted entirely to over-age Germans.

The old folks will be cared for by deaconesses of the German Evangelical Church, aided by a welfare worker from the World Council's Service to Refugees. Administered by the Inner Mission, the center will be operated by funds from the German government. Funds to establish the home were given by the I.R.O.

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MacLENNAN WRITES PRAYER TOPICS

"Seven Decisions That Shape History" is the theme for the 1952 Universal Week of Prayer, January 6-13.

The topics have been prepared by Dr. David A. MacLennan of the Yale Divinity School.

The theme has been based on the book of similar name by Sumner Welles, former Secretary of State. In the momentous issues arising prior to and during the second World War, *persons* made the decisions. The topics for the Week of Prayer deal with areas of life in which major decisions in personal living determine an individual's personal history.

Daily topics are: Choice of the Supreme Commander, Choice of Objective and Master Plan, Decision to Join the Active Force, Decision to Use the Textbook of Strategy and Tactics, Decision to Maintain the Line of Communication, Decision to Engage in Combined Operations, Choosing the Field of Operation.

William H. Stackel, Rochester, N. Y., businessman, was named "Layman of the Year" by the Washington Pilgrimage for Churchmen. A former president of the Rochester Federation of Churches, Mr. Stackel was a lay delegate to the National Council's Constituting Convention.

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Outlook

The President Precipitates a Controversy

PRESIDENT TRUMAN has done a grave disservice to the nation in nominating an ambassador to the Vatican. He has precipitated a controversy, which may easily degenerate into bitter contention. More serious, he has disregarded—if not flouted—one of our most cherished and best-established guarantees of our liberties, the separation of church and state.

Roman Catholics ought not to be placed in the embarrassing position of having to choose between loyalty to the policy of the head of the Church of Rome and loyalty to American principles and traditions.

Protestants ought not to be forced to choose between opposing what the Vatican wants and acquiescing in the abrogation of a principle which they profoundly believe has served the nation well and protected the rights of all.

The President has brought this divisive issue before the public in spite of the fact that he had been informed, not once but many times, by representative voices of Protestant and Eastern Orthodox bodies, that on grounds of conscience they would have to oppose any proposal for diplomatic relations with the Vatican.

The issue is not of our making. We have no choice but to be loyal to the national welfare as we see it and to our own convictions.

The issue was not necessary. There had been no public controversy over the matter since the President had stated that he did not intend to appoint a successor to Mr. Myron Taylor. The situation was quiescent.

The President's action was not necessary for the national welfare nor for the good of the world. The argument that formal diplomatic relations with the Vatican are required in order to give our government valuable information will not stand scrutiny. If the Vatican wants all resources of information against communism to be coordinated, then it can make its own resources available to our government through our ambassador to the Italian government, who is resident in Rome and readily accessible. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol and prestige. Surely the Vatican is too deeply troubled by the menace of communism to bargain information for secular diplomatic status.

The timing of the nomination, just as the Senate was ready to adjourn, makes it doubly regrettable. If this makes possible an interim appointment by the President, before the Senate can consider it, it places opponents at the serious disadvantage of having to demand the recall of an ambassador already on assignment. In that event, opponents would have no way of opposing the President without seeming to be deliberately discourteous to the Vatican. If the President no longer adhered to the view which he had earlier expressed to a delegation of Protestant leaders, why did he not submit the nomination at a time when the Senate could confirm or reject, according to Constitutional provision?

Our protest is against the action of the President, rather than that of our Roman Catholic friends. So far as we know, American Catholics have not forced the issue on this occasion, even though the pressure of some of them for the appointment of an ambassador to the Vatican was doubtless a factor in the situation.

The heart of our position is clearly set forth in the following quotations from the brief submitted to the President and the Secretary of State by Protestant leaders a year ago:

> "Separation of church and state was established as a distinguishing and characteristic principle of American democracy by our Constitution. It has become an essential feature of the structure of our society, the cornerstone of our religious liberty, which is the most basic of all liberties. Guaranteeing equality of rights to the various sects, with discrimination against none, it has been an essential feature of our way of life, which has been blessed wtih tolerance and unity.
>
> "In conformity with this Constitutional principle, the Government of the United States of America has never in its history established formal diplomatic relations with the Pope as head of the Roman Catholic Church. Relations with the Papal States were quite a different matter. . . . Before 1870 the Pope was both Supreme Pontiff of the Roman Catholic Church and the sovereign of the Papal States, at that time a substantial territorial power. . . . Vatican City has an area of one-sixth of a square mile and a population of about 1,000. In 1859 the area of the Papal States was 16,000 square miles; in 1853 their population was 3,124,758.
>
> "The Pope's influence is not derived from his status as sovereign of Vatican City. It is derived from his status as head of the Roman Catholic Church. His representatives overseas derive their status from their authority in that church rather than from the civil or commercial power of Vatican City. Diplomatic relations with the Pope, or technically with the Vatican, are therefore, in effect diplomatic relations with the head of a church, with the Roman Catholic Church itself.
>
> "To give one church a preferential status in relation to the American Government would set aside the principle of according all religious bodies the same status in the eyes of our government. . . .
>
> "It has been argued that representation at the Vatican would strengthen America's defense against communism. The constituents of the Protestant Churches yield to no one in opposition to communism and in loyalty to freedom. Their record in the history of this country and to the present day is clear and they are proud of it. They hold that the menace of any totalitarianism is a challenge to us to maintain and defend our institutions of freedom and not to compromise them. This time of challenge is a time to maintain them in their integrity unimpaired. In our tradition,

separation of church and state is one of the essential bulwarks of our freedom."

Those who believe in the separation of church and state in this country and who believe that formal diplomatic recognition of one church is an abrogation of that principle have no choice but to rally to the support of a basic American tradition. Avoiding sectarian controversy as much as possible, we must concentrate attention on the central issue. We have been challenged. We must act.

The Christian and His Daily Work

EXCEPT for the retired, the unemployed, and the disabled all but a corporal's guard of adults are engaged in daily work. The Protestant churches have a major responsibility toward training their members to relate their Christian faith to their work situations. The Protestant Reformers raised the occupations of laity to the same level, before God, as that of the "religious" and the clergy. God was seen to be not only "no respecter of persons" but of useful occupations and jobs as well. Banker and farmer, merchant and laborer, manufacturer and typist, teacher and domestic, minister and machinist—occupationally speaking, these are equally co-workers with God. They are all accountable to God for their goals and values for daily work, the integrity of their workmanship, and the social vision which they bring into their work situations.

Clockwise, daily work occupies much of an individual's life span. It is the testing ground of character. Daily work is essentially deciding among courses of action. The consequences of these decisions extend far through the quality of the products one makes, the services one provides, and the salesmanship one practices. Further, the meaning that daily work has and that life itself has are usually closely interrelated. Indeed, if a man's work has little bearing on his reason for living, he may find it hard to rise above a low-grade evaluation of life itself. On a Monday morning to pick up one's tools, to open one's office mail, to walk to one's barn, or to face one's pupils with the sense that through one's work one is a co-worker with God, is to work with humility, inner strength, and a high and sustained purpose.

Such is a Christian calling; such is a man's work as "vocation." This term still lingers but for many it is severed from its Christian roots. Secularism has eaten into the meaning and scheme of daily work as corrosively as anywhere else in the modern world and for this the churches share in the responsibility. Standards of success that range from crass materialism to thinly disguised egoism have been too uncritically tolerated, if not approved. Where piety in religion and success in one's occupation have been joined in an individual, God's blessing upon, and the Christian character of, his daily work have often been too readily assumed. For sincerity in religion can be joined to blind spots in its application to daily work.

For their faith to become more than a pious hope or an inner glow of spiritual achievement, lay people steadily and earnestly seek to live that faith in relation to the practical, concrete, and challenging decisions in their daily work. This calls for deep commitment but also for understanding what is required of a Christian at a particular time in his particular job situation. Equipping their members for combining commitment and understanding in their daily work is a major task of the churches today. The conviction that the occupational and work life of today is a major religious and ethical frontier calling for zeal and dedication by the churches and by each church member in his occupation and job led the National Council of Churches and the Canadian Council of Churches to call next February the North American Lay Conference on the Christian and His Daily Work.

Churches Must Lead For Civic Morality

A FEW MONTHS ago the public was aroused over civic immorality and corruption. Two investigating committees of the United States Senate brought to light a shocking situation nationally and locally. Stimulated by these revelations, numerous reform campaigns were initiated. Interest was focussed on the problem by the press, radio, and television.

Then, just as the better element in the communities was being mobilized for action, General MacArthur was recalled from Japan. Over night the mass media of communication shifted their attention from public morals to the debate over personalities and national policy in the Pacific. Gambling czars and corrupt politicians disappeared from the front pages of the newspapers and were relegated to incidental reference in inconspicuous places along with other miscellaneous items of secondary importance. The public soon forgot its shock.

But the problems still exist. They have even increased in some areas. Commercialized vice and gambling are rampant in areas adjacent to some of the training centers where our youths are being prepared for service in the armed forces. Outrageous conditions exist where law enforcement officers and others in local government connive with the underworld and refuse to cooperate with the armed forces. The situation near some of our southern camps has been well told by Allan Keller of the New York *World-Telegram and Sun.*

In the last analysis, public apathy is responsible for these abominable conditions. This fact constitutes a challenge to the churches. And the challenge must be met primarily in the local community, preferably by a coordination of the religious forces in cooperation with other conscientious and courageous groups. In most cases the churches must lead. If they cannot find dependable allies, they must start alone.

Some councils of churches and ministerial associations have already made good progress. Many seem to be waiting for someone else to make the first move. Surely the churches should not need prodding to work for civic morality.

Dr. Adams Goes to Washington

DR. EARL FREDERICK ADAMS

Dr. Earl Frederick Adams, an administrative secretary of the National Council, has been assigned by the General Board to direct the Council's Washington office. As general director of the office, he will spend at least half his time in the nation's capital.

Dr. Adams was executive secretary of the Planning Committee of the National Council, earlier was executive director of the Protestant Council of New York and general director of promotion for the Northern Baptist Convention.

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The General Board at its last meeting also approved two appointments: **Mrs. Monica B. Owen,** of New York City, as national field consultant for the migrant ministry of the Division of Home Missions, and the **Rev. William H. Vastine,** as director of Inter-Group Education in the Division of Christian Education.

Mrs. Owen, for the past five years national field consultant for the Play Schools Association, will be concerned chiefly with the program and staff training of the migrant ministry. She has been consultant to the New York State child care centers for migrants, originally set up by the Home Missions Council; has conducted training courses for workers with migrants at Cornell University and at King Ferry, New York's largest migrant labor camp; last year she was loaned to the Florida migrant program to train student volunteers in several camps.

A Presbyterian and a graduate of Smith College, Mrs. Owen has had long experience as a teacher and as director of work camps.

Mr. Vastine, a graduate of Dickinson College and Boston University School of Theology, for the past ten years has held pastorates in Methodist churches in Hampton Bays and Inwood, N. Y., and Windsor, Conn. His department provides materials and techniques to help church groups understand the backgrounds and cultures represented in other faiths.

The Commission on General Christian Education has announced with regret the resignation of **Miss Ruth Elizabeth Murphy** director of Vacation Religious Education since 1942. Author of much literature on vacation schools, she was also director of the International Association of Daily Vacation Bible Schools and a member of the Cooperative Publication Association. She is leaving the Chicago office to teach in the public schools of La Habra, Cal.

Δ

Mrs. Douglas Horton, one of the National Council's vice-presidents, became the first woman director on the board of the Radio Corporation of America. Less than a year ago she was the first woman elected to the board of the National Broadcasting Company, an R.C.A. subsidiary.

As Mildred McAfee, she was president of Wellesley College and wartime director of the WAVES, the first woman ever commissioned by the U.S. Navy.

Δ

Also honored last month was **Dr. Frank Laubach,** from the Division of Foreign Missions, whose literacy campaigns have taught an estimated 60,000,000 people to read in more than 200 languages around the world.

For "distinguished service in the field of social justice" Dr. Laubach last month was awarded the 1951 Roosevelt Medal of Honor by the Theodore Roosevelt Memorial Association.

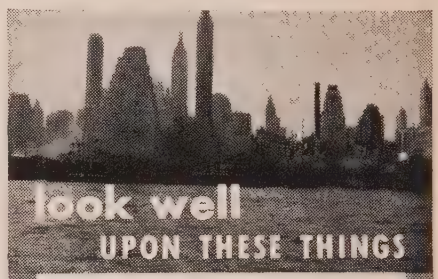
Dr. Wieder Goes to New Bedford

Rev. Raymond F. Wieder, formerly director of overseas relief of the Pennsylvania Council of Churches and the Pennsylvania Council of Christian Education, has become executive of the Inter-Church Council of Greater New Bedford, Mass., succeeding Rev. Joseph W. Merchant.

Mr. Wieder is a Lutheran, a graduate of Muhlenberg College, Allentown, Pa., and took graduate work at Lehigh University, Bethlehem, Pa. He was a leader in the National Christian Teaching Mission.

Weekday Classes in Trailer

A "mobile classroom" in the form of a trailer seating 37 pupils, is used by the Protestant churches of Plymouth, Ind., for religious instruction of elementary school children. The classes are conducted by a trained teacher from Manchester College whose salary is paid by the churches. Bibles are furnished by the Gideons.



look well
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In these times of doubt and uncertainty, we must mark well the things that have become commonplace. A single atomic bomb could change the familiar New York skyline to a heap of smoldering rubble. Now more than ever before the people of New York City are in need of spiritual light and guidance. The New York Bible Society, since 1809, has distributed more than 32,710,491 Scriptures about the harbor and within the City of New York, the greatest city in the world. You too, can have an active part in this great work. A New York Bible Society Annuity Agreement is a positive Christian investment! Not only are you assured a regular income for life, but you will also know your funds are helping His work. These annuities require no supervision, are partly tax free, and are a truly Christian investment. Plan to "Invest Your Funds for God." *write today for our free descriptive booklet*

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Women Say: "Live Democracy"

THE United Church Women's program of Christian action for world peace was one of the major topics of discussion at their first executive board meeting in Minneapolis last month.

The peace program, designed to be discussed over coffee cups as well as in official circles, is based on the women's belief that peace is possible, if they really work and pray for it.

Included in their five-point program are a pledge for daily prayer and a promise to "live democracy in our hometown every day".

In the peace program, the women also pledge themselves to study and discuss the issues of the world struggle; to "discipline ourselves" to share America's material abundance with the world's needy; and to give active interest and support to the United Nations as the best practical instrument for peace.

The church women already maintain an observer at the U.N. in New York. At the board meeting it was announced that Mrs. Francis B. Sayre, wife of the U. S. diplomat, would represent the church women as an observer at the Paris session of the General Assembly of the U. N.

A similar peace program among Scandinavian church women was reported to the board members by Mrs. Frank G. Brooks, member of their national executive committee and head of the Methodist Women's Society for Christian Service.

In other reports from abroad, Miss Luella Reckmeyer, national executive for Christian World Relations, told the women that church people in the East Zone of Germany are "keeping contacts beyond the Iron Curtain"; Mrs. H. D. Haberyan, of the executive committee, reported that in Brazil and Mexico national evangelical churches are making "a real impact" on the lives of the people.

Also announced at the board meeting were:

the first Braille copies of the World Day of Prayer program, being made by the John Milton Society for 1952 observances;

A handbook for churchwomen, now in preparation, on "Democracy and Civil Rights;"

A series of pamphlets on child welfare, including child labor legislation, adoption, foster care and Christian education.

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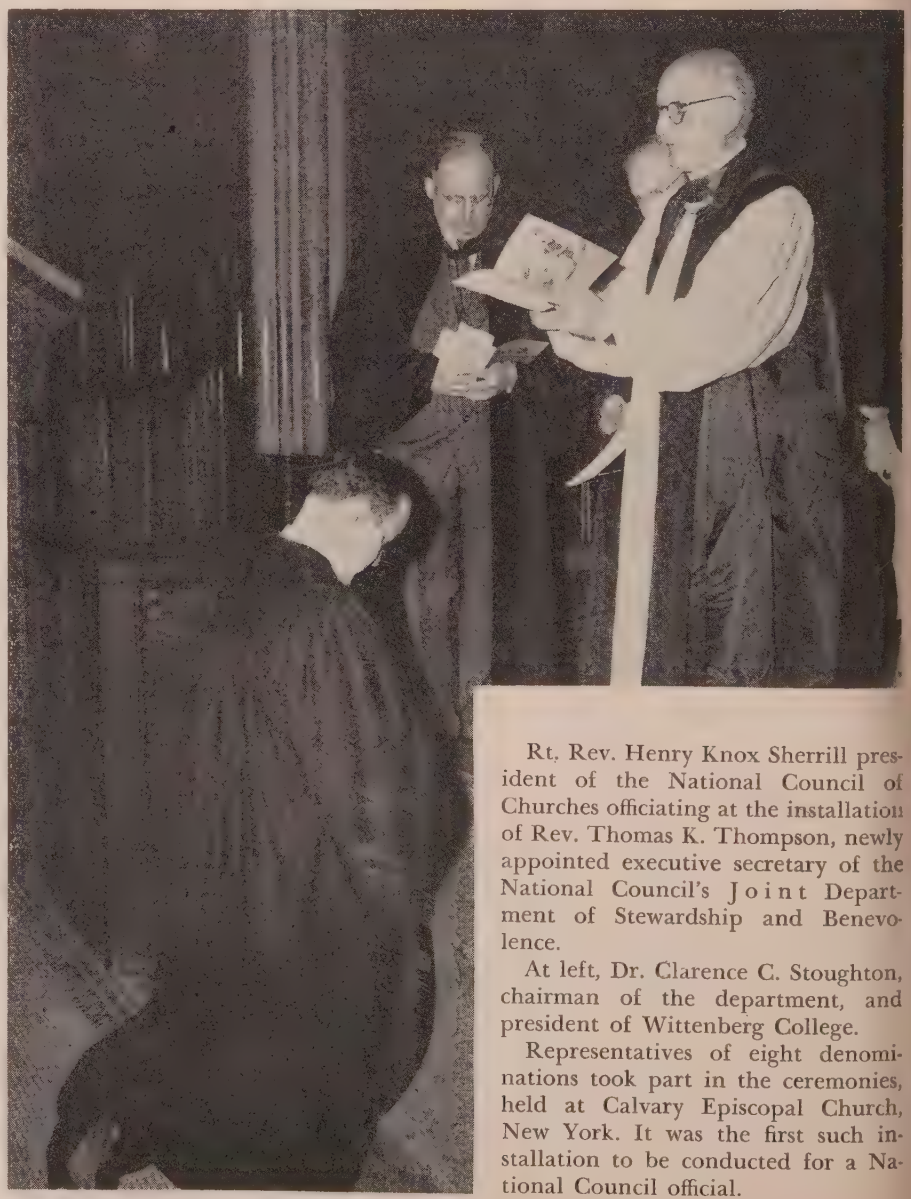

Rt. Rev. Henry Knox Sherrill president of the National Council of Churches officiating at the installation of Rev. Thomas K. Thompson, newly appointed executive secretary of the National Council's Joint Department of Stewardship and Benevolence.

At left, Dr. Clarence C. Stoughton, chairman of the department, and president of Wittenberg College.

Representatives of eight denominations took part in the ceremonies, held at Calvary Episcopal Church, New York. It was the first such installation to be conducted for a National Council official.

For the Armed Forces

A CHRISTIAN CRUSADE

Rt. Rev. Henry Knox Sherrill, president of the National Council, who addressed the General Commission on Chaplains in Washington, with (left to right) Major General Charles I. Carpenter, Chief of Air Force Chaplains; Major General Roy H. Parker, Army Chief of Chaplains, and Dr. Stewart M. Robinson, Commission chairman.

"The Armed Forces are ripe for a revival," said Chaplain Roy H. Parker, (Major-General), chief of chaplains of the U. S. Army, when he suggested organizing an evangelistic crusade for servicemen and their families.

The nationwide crusade is scheduled to begin the first week of January, 1952, under the sponsorship of the General Commission on Chaplains and the National Council of Churches.

Backed by nearly 40 Protestant and Eastern Orthodox communions and the United Fellowship of Protestants, the evangelistic campaign has planned week-long preaching missions in some 90 army camps and 30 naval bases.

More than 200 preachers from civilian life, most of them pastors, will join in the crusade.

In two- and three-man teams, they will hold about 125 week-long missions during January and February.

During each mission, which will open on Sunday and continue through the following Friday night, there will be mass meetings, individual counselling, discussion groups and conferences of team members with base chaplains.

Both chaplains and civilian clergy are convinced that "the spiritual experience of the men and women in the Armed Forces will determine the spiritual atmosphere in years to come," said Dr. Stewart M. Robinson, chairman of the General Commission on Chaplains.

Dr. Robinson is chairman of the committee making arrangements for the crusade. Other officers include Dr. Frederick Cropp, secretary of the American Bible Society, and Dr. Jesse M. Bader, executive director of the National Council's Joint Department of Evangelism, which last summer held more than 40 one-day retreats for Army, Navy and Air Force chaplains.

Members of the committee include representatives of the chiefs of chaplains of the Armed Forces, as well as denominational leaders.

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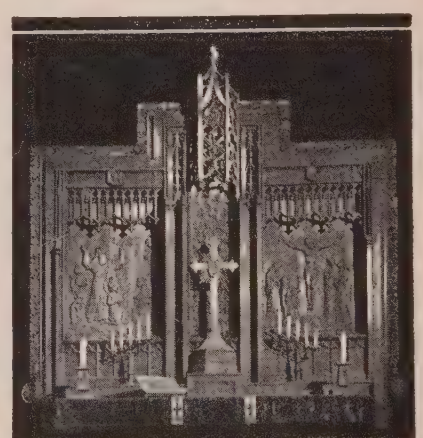

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Marriage Counselling Service

Dr. L. Foster Wood will be counsellor in a marriage counselling service set up recently by the Manhattan Division of the Protestant Council of New York. Dr. Wood for 18 years was head of the Commission on Marriage and the Home of the Federal Council of Churches.

Pyatt Heads Seminary Group

Dr. Charles Lynn Pyatt, dean and professor of the Old Testament at the College of Bible in Lexington, Ky., has been appointed to succeed the late Dr. Nevin C. Harner as executive secretary of the American Association of Theological Schools.

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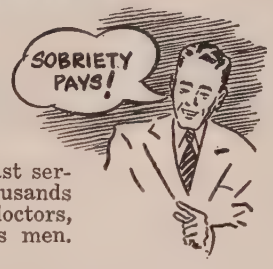

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THE NEW DP'S

(*Continued from page* 7)

Dr. Fairfield reported that the National Council could well help the Negro community to get decent housing, and prevent the kind of slum conditions which prevailed in the Negro section of North Topeka.

Dr. Fairfield said that even before the flood it was almost impossible for Negroes to get help in financing a house, either from a bank or from the F.H.A. The situation now, he added, is even worse. As a national organization, he said, the National Council can do more than local councils of churches to help the Negro community.

Dr. Fairfield got the permission of the board to help support a local survey of damaged churches. The idea of the survey is to determine locations which can help to minimize any future flood destruction.

The next meeting of the General Board will be held in Atlanta, Ga., November 28, in conjunction with the Southeastern Convocation.

HEADQUARTERS

(*Continued from page* 12)

Rt. Rev. Henry W. Hobson, Cincinnati, Protestant Episcopal;

Mrs. Abbie Clement Jackson, Louisville, African Methodist Episcopal Zion;

Dr. Alfred Jensen, Des Moines, Danish Lutheran;

Pres. Ben R. Lacy, Jr., Richmond, Va., Presbyterian, U. S.

Dr. Vere V. Loper, Berkeley, Calif., General Council of Congregational Christian Churches;

Pres. J. Earl Moreland, Ashland, Va., Methodist;

Dr. Bernard J. Mulder, New York, Reformed Church in America;

Mr. Daniel Pattison, New York, Presbyterian USA;

Bishop Marshall R. Reed, Detroit, Methodist;

Dr. B. Julian Smith, Chicago, Colored Methodist Episcopal;

Dr. F. P. Stocker, Bethlehem, Pa., Moravian;

Very Rev. John Trutza, Cleveland, Romanian Orthodox;

Dr. James E. Wagner, Lancaster, Pa., Evangelical and Reformed;

Mrs. James D. Wyker, Columbia, Mo., Disciples, representing United Council of Church Women, now a general department of the National Council.

Dr. Earl F. Adams, New York, Administrative Secretary of the National Council, secretary of the committee.

The Ashram Movement

Howard Whitman in "One Week with
od" in the September 29th issue of
llier's has written sympathetically and
th spiritual insight about the Ashram
ovement in America.

As readers of the OUTLOOK probably
ow, the Ashram movement was in-
oduced into this country by the Joint
epartment of Evangelism, in coopera-
on with the great evangelist E. Stanley
nes, to unfold practical ways of put-
ig belief and renewed dedication at
rk in Christian service.

Mr. Whitman devotes the first part
the article to a description of what
kes place in the first session of the
hram which is known as "The Morn-
g of the Open Heart". Here, each
rson attending the Ashram is given
opportunity to tell why he came,
iat he wants and what he needs. The
rpose is to get down the barriers be-
een the person and God and between
e person and his fellow seekers. All
e joined together in a fellowship of
ed and a common quest to meet that
ed.

In that search the author points out
ere must be no barriers of race or class
degree of intellectual attainment. All
are seekers in an Ashram family. There
is no group of the "attained" working
on the "unattained." All are joined in
a common quest. He quotes Dr. E. Stan-
ley Jones, "Elsewhere we are not free,
we are not spontaneous and we are not
happy. Here let us be supernaturally
natural." The naturalness and spon-
taneity produced by the atmosphere of
an Ashram seems to have greatly im-
pressed the author. Here he found
"piety set to music—a gaiety that laughs
at the rhythm of things." He tells the
stories of the transformation wrought
in the lives of businessmen, physicians,
social workers, ministers and many
others, through the study, group therapy
and fellowship of the week. But, above
all, through the realization of the cen-
tral emphasis of the Ashram—a complete
surrender of the personality to Christ.

As the opening session was devoted to
a sharing of needs, the closing period
was given over to the story of the vic-
tories gained through this concentrated
quest. The author has discerned the
purpose, traced the process and outlined
the accomplishments of an Ashram in a
remarkable way.

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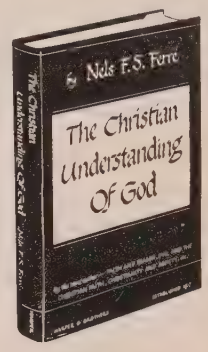

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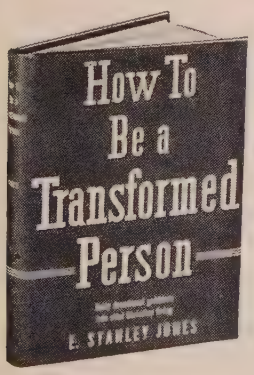

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A New Focus

THE National Council's Bureau of Church Building and Architecture announced at its mid-year meeting that in the future it will serve primarily as a research and information body.

Formerly, the unit dealt directly with congregations planning to construct new buildings or to remodel existing structures.

The Bureau now plans to work with denominational groups, colleges of architecture, theological seminaries and state, county and local church councils.

Delegates to the recent Indianapolis conference denounced any government building restrictions on churches, pointing out that a billion dollars' worth of Protestant churches now are being planned in architects' offices for the next five years.

The subject of modern versus traditional design in church exteriors was debated by the delegates, with Dr. C. Harry Atkinson, the Bureau's chairman, taking the middle road.

Dr. Atkinson announced that he favored the use of old, proved architectural forms in modern materials. He criticized modern architecture as "smart-aleck, trying to draw attention to itself."

Television in Oklahoma

The Sunday morning services of Pennsylvania Avenue Christian Church of Oklahoma City and others affiliated with the council of churches will be televised in a series of 30-minute weekly programs over WKY-TV. The broadcasts will be on a rotating basis.

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Actually her life is a very busy one, filled with a spirit of Christian service that has touched the lives of hundreds of volunteer church workers and those they work with.

Some of her accomplishments were recognized this year by the Division of

MISS ADONA SICK

Christian Education in the award of a certificate of Achievement for her "significant contribution to the work of the church."

Busy with church work since her childhood in rural Pennsylvania, in the last five years she has taught adult Bible class and leadership training courses in local churches; has been director of leadership education for the Wyoming Conference of The Methodist Church; founded the Wyoming Conference Wesleyan Service Guild for business and professional women; and is dean of the Broome County (N. Y.) Council of Churches' Leadership Training School.

More than 300 Sunday school teachers, religious education workers and clergymen enrolled in the Broome County school last winter to take courses on such topics as the early Church, the Bible, social action, evangelism, dramatics in religious education and the problems of young people.

Accredited by the Division of Christian Education, the school, held in Johnson City, N. Y., had students from ten denominations and some 40 local churches.

The Broome County school, which will hold its seventh annual sessions this winter, is part of a vital church enterprise: training the 2,500,000 teachers who give basic support to the programs of U. S. and Canadian churches.

On the kind of training these volunteers get, may depend the kind of Christian teaching passed on to many of the 27,000,000 American children enrolled in Protestant Sunday schools.

To make sure that the training of these volunteer leaders is thorough and skilled, 40 denominations working through the Division of Christian Education, sponsor schools like the one in Johnson City.

Miss Sick, who draws up the school's yearly curriculum and chooses its faculty, is an important link in the chain of concern from national church leaders to the children who will be the church tomorrow.

One of her clearest recollections of her own childhood, on a farm in Sullivan County, Penna., is of driving with her parents by horse and buggy twenty miles to the annual Sunday school convention.

Always interested in religious education, she decided that her best contribution to the field would be made as a volunteer.

A graduate of New York University, with a master's degree in personnel work, ever since she left college Miss Sick has been teaching and organizing leadership training courses. She has somehow found time to travel, to write for church and professional journals, to be active in the National Federation of Business and Professional Women, the Order of the Eastern Star, and is now country director of recruitment for civil defense.

In her library work she has found the satisfaction that comes when a youngster, patiently counselled, finds the world that exists on library shelves.

In her dedicated efforts in leadership training she has given what her Certificate of Achievement describes as "creative Christian leadership" and found "growth in Christian experience."

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"The harvest truly is plenteous but the laborers are few."
Matt. 9:37

Thanksgiving and the season of bountiful food reminds us of the harvest of our own lives — the harvest of each thought and action of each day. All of us have it in our hearts to do well, but the exigencies of the hour speed the days along. Sometimes it seems that so few are working for the Church and yet these few have accomplished so much. How much greater the harvest if more would add their time and energies to the work of the Church. Our heritage of truth and freedom and Christian principles depends upon each of us to guard and guide it.

Yet you can become a part of this glorious harvest now— and in a way which is doubly blessed. For by investing in the Christian Church today, you carry forward its vital work and at the same time have the opportunity to give yourself an absolutely secure future. What better way, in this season, to show your gratitude for the good gifts already received than to share in the Church's work through annuity investments. Planned by experts in the financial field, these investments give you steady, regular payments on fixed annuity dates, with no investment headaches — no losses from property costs.

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From the Mailbag

"The first two issues of the OUTLOOK were sent to me by a friend and I hoped he would send more. It is a very valuable magazine. Having received no further copies, I have decided I must subscribe!"

RUTH URE,
Christian Council of India
Nagpur, India

"Last night I had a bit of time to peruse the first issue of the OUTLOOK to come to my house. I hasten to congratulate you on the graphic layout and heads, use of the bleed-off, and other typographical advances. The content, of course, is on the beam, so it seems to me. Keep up the good work!"

PAUL FRIGGENS
Boulder, Colo.

"I was on the staff of the Louisville Council of Churches for 13 years, and during that period was privileged to work with Mark Shedron (See Sept. OUTLOOK) as he pioneered in the field of clinical counselling in Louisville. I congratulate you on your new magazine, the OUTLOOK."

WILHELMINA SCHMITT
St. Paul Methodist Church
Louisville, Ky.

"We have read with much interest the article in the NATIONAL COUNCIL OUTLOOK entitled "The Parson Who Never Preaches," covering our chaplain and religious programs at this school. You did a fine job on the subject and we appreciate your writing the article."

HAROLD E. HEGSTROM,
Superintendent,
National Training School for Boys
Washington, D. C.

"I am very much interested in an article which appeared in the September issue of THE NATIONAL COUNCIL OUTLOOK, entitled 'The Parson Who Never Preaches' by Mr. William Clemes. The Disciples of Christ Student Fellowship has adopted as a national project the field of reformatory-ministry. This article has presented a side of the subject with which I'm sure most of our students are not familiar. . . ."

LUCY ANN HASS,
Editor,
Disciple Student Fellowship Journal
Indianapolis, Ind.

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BOOKS

astoral Care

Edited by J. Richard Spann, Abingon-Cokesbury Press, New York, $2.50.

The work of the minister as preacher, teacher, as community leader, is no ss important than ever, but there is a ew appreciation today of his basic role that of shepherd of souls. As a result ere is an increasing body of literature n the pastoral aspect of the ministry.

Among all the books in this field Dr. ann's symposium is in some respects e best. Others go more fully into the eory of pastoral counselling and its lation to psychology and psychiatry ut here is a serviceable guide for the eryday pastor who is looking for practical help.

A score of people cooperate in producing the volume. In the main, they e not specialists but men who have ut general theory into daily operation. Charles F. Kemp provides an historical ackground by showing how the ministrs of most enduring influence have ven priority to personal relations with dividuals. He also reviews briefly the gnificant assets of the present-day pasr made available by modern psychology and psychiatry for his own understanding of people.

The special qualifications and preparation needed for the best pastoral service are treated by Rollin J. Fairbanks ut of his experience in both parish and spital. Harold L. Bowman and Lloyd llis Foster, outstanding pastors in great ties, discuss, respectively, the ethics of storal relations and the administration of a program of pastoral care. The lations of mutual helpfulness between storal responsibilities and Christian ucation are treated by W. M. Stowe.

The next fourteen chapters get down more specific cases, classified according age or other groupings. The children, youth, the newly-weds, the middleged and the aging are in turn the subcts of special chapters. The pastoral utreach is studied in relation to the inividual "from the cradle to the grave." addition to the age-groups there are hers that receive careful attention. Excellent suggestions are given as to ways which the pastor can do most for the ck, for alcoholics, for the mentally ill, r the heavy-laden, for the inmates of stitutions, for students in college and niversity.

There is a discriminating section, by rofessor David F. MacLennan of Yale ivinity School, on the pastor's relation ith groups that differ in their attitude ward the church—including those enrely on the outside, those who are just joining the church, and the old-timers who are church officials.

The chief merit of the book is that it effectively relates the Christian concern for the individual and the particular techniques of the psychologist to each other.

—Samuel McCrea Cavert

What on Earth Are You Doing?

Edited by Wallace C. Speers, Harper & Brothers, New York, $2.00.

What do laymen say when they arise in the pulpits or speak at other religious gatherings? This is a "book by laymen," containing the texts of 28 addresses delivered by as many persons, mainly on Laymen's Sunday.

Charles P. Taft pleads for volunteers who are spontaneous participants in local churches, and who are also willing to study the church's organism and understand it. Alfred H. Williams, president of the Federal Reserve Bank of Philadelphia, quotes John Donne's poetry in concluding a talk on the new requirements of leadership in the business world.

Glenn E. Bennett, of the Headquarters Planning Office of the United Nations, says that the U.N. hears from church people more frequently about the prayer room in the building and about opening the sessions of the Assembly with a period of silence, than about other matters.

Eugene Exman, a publisher, recounts his visit to Lambarene to talk with Albert Schweitzer, who after supper goes to a piano and plays and a hymn is sung. Then Dr. Schweitzer returns to the table, reads from the New Testament and offers a prayer.

To Dr. Firor of Johns Hopkins School of Medicine, "the development of Christ-like personality is the work of God just as much as the synthesis of protoplasm is His work."

John L. Carson, television executive, National Broadcasting Company, says that a group of lay people tried to put themselves into the place of doctors and nurses who were struggling valiantly with inadequate facilities. They organized a Hospital Sunday service, honoring doctors and nurses.

Wallace C. Speers, of James McCutcheon & Co., and vice president of the Laymen's Movement for a Christian World, recommends that some situations will only yield when one adds fasting and prayer. "This kind cometh not out save by prayer and fasting."

—Benson Y. Landis

(*Continued on page* 26)

The "Vogue of the Vague" never ceases to cause wonder. That which cannot be understood acquires, for some, a special virtue. George Ade's fable comes to mind in which he tells of a minister who felt he needed a larger salary. So he preached a sermon replete with unintelligible words. Immediately an awed congregation raised his stipend.

Belief gets confused with credulity when it is assumed that one must believe what he cannot see clearly at once, but which a little effort would make plain. Faith in what cannot be seen is reasonable. Acceptance without examination of ideas that can be understood is something else.

So it goes in matters financial. Mystery appeals where clarity fails. A glamorous prospectus with vague promises and pretty pictures moves the unwary investor when cold facts fail to impress. A fat bank account decreases rapidly when the hazy mind yields to the lure of the mysterious.

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BOOKS

(*Continued from page 25*)

Stepping Stones of the Spirit

By Patricia Bever, Association Press, New York, $1.75.

These are "prayer poems" suitable for personal devotions. Through a reading of them one may search the experiences of life for spiritual meanings. One may thus meditate on "doors," and "transformation," and "burdens," and discover the things of the spirit. Most of the poems are brief, and all point the way to God's presence and grace.

—Benson Y. Landis

Worship Aids for 52 Services

By Friedrich Rest, The Westminster Press, Philadelphia, $3.50.

This volume will be welcomed by many pastors over the country. Mr. Rest is himself the pastor of St. Paul's Evangelical and Reformed Church of Hermann, Missouri. The book has grown out of his own need for worship material in convenient form. Over a period of years he has collected such material, and then submitted it for use in the churches of friends who have been interested to cooperate in the project. This process has resulted in a book of outstanding worth and usefulness.

The 52 services include the main Sundays of the Christian Year from the Sunday next before Advent through the Third Sunday after Trinity. There are included also 13 special Sundays which have come more recently into the observance of the Church such as World-Wide Communion Sunday, World Order Sunday, Reformation Sunday and others. The practical result is to give suggestive material for most of the Sundays in the active church year.

The outline of material for each Sunday is usually as follows: Prayer for the Choir, Opening Sentences, Invocation, Scripture Selections from several lectionaries, Offertory Sentence and Prayer, A General Prayer and finally a Benediction. In addition there is a section of Constant Worship Aids which are suitable for use on any Sunday.

The material is well chosen and comes from many sources both ancient and modern. The list of sources is impressive and evidences a wide search. There are 161 titles in this list.

Many people will feel a real debt of gratitude to Mr. Rest for his work on this volume which provides in such convenient form so much inspiring worship material.

—Deane Edwards

The Ministry of Jesus

By Charles Francis Whiston, Pilgrim Press, Boston, $2.00.

Professor Whiston of the Church Divinity School of the Pacific writes this "devotional study." There are actually eight-six brief studies based mainly on the Gospel according to St. Mark.

The author has undertaken an unusually difficult task, namely combining devotional readings with what is called critical study of the Gospel narratives.

The beginnings of the ministry are considered as given in Mark I: 9-11, "Thou art my beloved Son, in thee I am well pleased." "Jesus' first word from God to men was *repent*." The calling of four "rough fishermen," the healings, Jesus at prayer, the calling of Matthew with the criticism that followed, the teaching concerning fasting, these are illustrative of the subjects of the numerous studies and devotions.

At one point the author writes as follows concerning the significance of the healings: Jesus' "primary and central concern was that these people . . . should receive from God the priceless gift of godly fellowship—eternal life. The precondition for receiving that gift from God was repentance."

—Benson Y. Landis

Religious Books from the WESTMINSTER PRESS

The Structure of the Divine Society

By F. W. DILLISTONE. As a contribution toward inter-church cooperation and the ecumenical movement, Dr. Dillistone presents a fresh treatment of the essential doctrine of the church—the Covenant and Organic theories. He feels that when the church fully understands these basic ideas, it can unite for action. *$4.00*

The Travail of Religious Liberty

By ROLAND H. BAINTON, author of *Here I Stand.* Written in popular biographical style, here are the stories of nine men who took part in the struggle for religious freedom within the Christian Church, including Calvin, Servetus, Roger Williams and John Locke. *$4.00*

Experiments of Spiritual Life and Health

By ROGER WILLIAMS. Edited, with a historical introduction, by WINTHROP S. HUDSON. This devotional classic, originally written by Roger Williams as a comforting letter to his wife, has been unavailable for many years. Once again in print, it is a book for those who seek guidance and reassurance in the face of despair. *$2.00*

The Gospel of God

By ANDERS NYGREN. Translated by L. J. TRINTERUD. A brief, popular introduction to the theology of one of Europe's most widely known and best loved Churchmen: Anders Nygren, Bishop of Lund, Sweden. *$2.00*

The Scandal of Christianity

By EMIL BRUNNER. Composed of five lectures given at the invitation and under the auspices of McCormick Theological Seminary in 1946, this little book will be of great interest to ministers and students who are followers of Brunner. This is Brunner's most popular and easily read book. *$2.00*

AT ALL BOOKSTORES, THE WESTMINSTER PRESS, PHILADELPHIA

rotestant Panorama

By Clarence W. Hall and Desider olisher, Farrar, Strauss and Young, ic., New York, $4.00.

Subtitled "A Story of the Faith that ade America Free," this book is the ork of two laymen, Dr. Clarence W. all, managing editor of the *Christian erald,* and Mr. Desider Holisher, Euro-ean journalist and author. During artime Dr. Hall founded and edited vo service periodicals, *The Link* and *he Chaplain,* published by the General ommission on Chaplains.

In text and pictures, they have created n impressive survey of America's Protes-nt heritage and its leaven of freedom. That heritage, they point out, has layed a vital part in the structure of ur American government and the estab-shment of its schools and universities; oday it is part of U.S. foreign relations the goodwill created by the work of oreign missionaries and the churches' ole in overseas relief, reconstruction nd resettlement of displaced persons.

Most impressive aspect of the book, owever, is probably its illustration of ne tremendous scope of Protestant ac-ivities today—not only in the churches ut in prisons and army camps, on In-ian reservations and busy street corners, broadcasting stations, printing plants nd film studios—the list is almost end-ess.

The authors have done a commend-ble job with a book that fulfills the romise of its title.

They are also to be commended for uting an impression common to a ood many editors—that photographs of rotestant activities are limited almost ntirely to pictures of churchmen seated a conference.

—Beata Mueller

The Church through the Ages

By Mildred C. Luckhardt, Association Press, New York, $3.00.

This book, which bears a subtitle "A Primer of Church History," has the Bible as its constant source of reference and inspiration. The chapters are brief and pointed but also comprehensive. We are told, for example, of how "artists painted the religious thoughts of their time," as well as of the way "knowledge spread when printing began."

Numerous great personalities are clearly delineated. There is an emphasis on the events of the past half century. The book is the third of an interesting trilogy, the first two having presented stories of the Old and New Testaments.

—Benson Y. Landis

I Am a Protestant

By Ray Freeman Jenney, Bobbs-Merrill Co., Indianapolis, $2.75.

Dr. Jenney, who is pastor of one of the nation's largest community churches and has been one of the strongest presidents of the Chicago church federation, here writes a simple, helpful book on Protestant principles.

Protestantism is placed in its historical perspective as well as contemporary outlook. There is even a chapter on "The Church of the Future." The trends in the ecumenical-interdenominational movement are sketched.

This is a good book for lay men and women, and for pastors to use in study classes and with individuals who seek a fuller understanding of their faith.

—Lemuel Petersen

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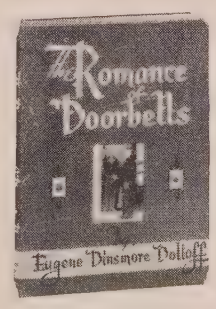

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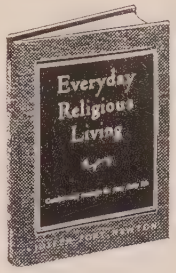

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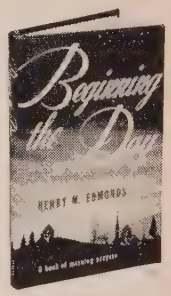

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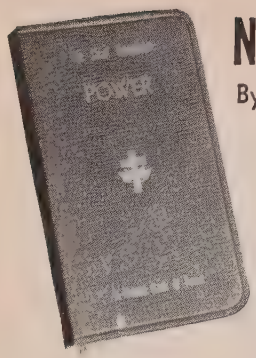

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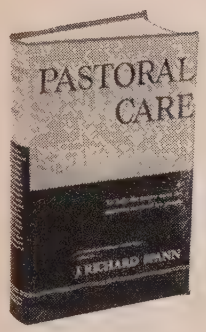

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AT YOUR BOOKSTORE *Abingdon-Cokesbury*

History of the YMCA in North America

By C. Howard Hopkins, Association Press, New York, $5.00.

The Executive Role in YMCA Administration

Edited by Gren O. Pierrel, Association Press, New York, $5.00.

A product of organization-spawning 19th century Protestantism, the YMCA is this year celebrating its centennial. Timed to this historic event are two rather significant books. The first is a look backward and an assessment of one of America's unique religious movements; the second is an analysis and prescription of how to manage this "big business" institution—whose total expenditures in 1949 ran more than one hundred million dollars and whose capital investment is more than three hundred million dollars.

The *History of the YMCA in North America* was written by an American church historian of some note, the author of *The Rise of the Social Gospel in American Protestantism*—1865-1915. Dr. Hopkins was assisted in research and outlining the book by a competent committee. However, the interpretation and conclusions are his own. The author seems to have done a rather good job in objective reporting—with some critical evaluation of strengths and weaknesses of the movement.

All phases of YMCA history are dealt with—organization and program developments, membership, financial and building growth, work among young people abroad and among those involved in a succession of wars, and much else.

The relation of the YMCA to expanding church movements, especially to the Sunday school movement, is treated only briefly here. However, significant patterns of influence are sensed. Not only was the YMCA affected by trends in theology and educational theory of recent decades but also it has seemed to influence the developing forms of the interdenominational movement in America.

Portions of the second book—*The Executive Role in YMCA Administration*—would be useful also to the church official in helping him to understand the nature, qualifications, training and contributions of the executive in a public service organization. The role of the YMCA profession is set against the demands of the 20th century social upheaval. Because church leaders have very little codified experience to guide them in administering our inevitably large and complex ecclesiastical organizations, they might well find here help for their own organizational policies and practices.

—Lemuel Petersen

y Ronald Bridges

LOOKING *nd* LISTENING

THE parable of the talents is the sternest of all the parables. When I was younger, I rejected it as be- g unfair and, hence, not authentic. ter a few years of knocking around e world, I began to see truth in it. This is not a homiletical discourse. is a statement about the present situ- ion of radio, TV, and films. These ful instruments of communication ve been placed in our hands — the nds of us who revere the God of raham and the Christ of Calvary. I lieve profoundly that we are expected use these talents, put them to work— vest them in the human market at gh rates of interest. Not to compete th one another or to jockey for po- ion before the throne of grace, but join our voices together in Alleluias at can be heard—literally—around the rld—and to depict the Christian way life so that it can be carried to the termost parts of the sea.

We had a chance in China; now we ve lost it. There are no Christian ms and filmstrips shown in the whole d, and there are no Christian radio grams. The only thing left to us is dio beamed across hostile frontiers. we had had the money and the good se to prepare for the day, we might ve provided a few million radio sets China that would have enabled us keep in touch more closely and help d a Christian underground. We didn't use our talent and we had to give it up. Still open to us are Japan, Indonesia, Micronesia, India, and Africa. The great continent of Africa fascinates me. This is prime communist territory —for development. Despite Dr. Laubach's great work, most people in Africa cannot read or write. They *can* listen and hear. With due respect to those who would build schools, hospitals, farm centers and other worthy bases for Operation Good Samaritan, I say what can we do that is going to count *now*.

———

Dr. Louis Evans of Hollywood is starting National Vespers this fall instead of Dr. John Sutherland Bonnell. Dr. Bonnell is resuming his series in January. We are under pressure to make our programs representative of the best in the United States—not merely the best in New York. . . . Frontiers of Faith got off to a good start on October 7 with Bishop Sherrill and the choir of the Church of the Heavenly Rest. The problems of handling big-time TV are fantastic. Watch Frontiers of Faith, not only as we do it, but as the Jews do it in November and the Catholics do it in December. We will be back in January.

The Joseph puppet films are soon to be premiered in Indianapolis. The Lilly Foundation there makes the screening possible. . . . The Moses puppet films, at this writing not yet complete, are said to be sensational.

Emergency Services

(*Continued from page* 5)

"Denominations accustomed to working alone are called upon to join hands with other communions in a joint program of field research to appraise the total requirements in the light of all Christian resources. Together the churches may also obtain the cooperation of government and other large-scale planners.

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